

The Midnight-Cry.

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A
S E R M O N
PREACHED
On the P A R A B L E
OF THE
T E N V I R G I N S.

*Watch therefore; for you know not the Day, nor the Hour,
when the Son of Man cometh, St. Mark 13. 35.*

By J. M. M. A. Rector of W—— in the
County of B——

*The Sixth Edition, with the Addition of Two Hymns for the
Coming of Christ: By the same Author.*

L O N D O N:

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The Midnight-Cry.



S E R M O N

PREACHED

On the PARABLE

OF THE

TEN VIRGINS.

Watch therefore, for you know not the day, nor the hour, when the Son of Man shall come.

By J. M. A. Rogers of M. ——— in the
County of B. ———

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THE

Midnight-Cry.

A

S E R M O N

On St. MAT. 25. 1, 2, to 13.

Then shall the Kingdom of Heaven be likened to ten Virgins, which took their Lamps, and went forth to meet the Bridegroom.

And five of them were wise, and five were foolish.

They that were foolish, took their Lamps, and took no Oil with them.

But the wise took Oil in their Vessels with their Lamps:

While the Bridegroom tarried, they all slumbered and slept.

And at Midnight there was a Cry made, Behold, the Bridegroom cometh, go ye out to meet him.

Then all those Virgins arose, and trimmed their Lamps.

And the Foolish said unto the Wise, Give us of your Oil, for our Lamps are gone out.

But the Wise answered, saying, Not so; lest there be not enough for us and you; but go you rather to them that sell, and buy for your selves.

A 2

And

And whilst they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the Door was shut.

Afterward came also the other Virgins, saying, Lord, Lord, open to us.

But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for ye know neither the Day nor the Hour wherein the Son Man cometh.

HERE is an awful Parable, and it is Christ's Parable; and surely you should very much desire, that none of you, nor yours, should be of these foolish Virgins. The Door is shut, some shut in, and some shut out; either you will be shut in or out. It mightily concerns us all: And if we would know the meaning, we must have our Saviour's Key, Ver. 13. Watch therefore, for you know neither the Day nor the Hour when the Son of Man cometh.

Quest. The great Question is, What is meant by the coming of the Son of Man?

Ans. 1. In the first place, when any one dieth, the Son of Man cometh to that Man. The Body's Dying-day, is the Soul's Dooms day. There is a particular Judgment, and then the Soul is either shut into Heaven, or shut out of Heaven. The Parable may be applied to this; and this agrees with other Scriptures.

And the Doctrine raised from it, is, That Death to a Saint, is the Soul's Marriage to Christ; and to a Sinner, is the Soul's everlasting Divorce from Christ.

2. The Son of Man cometh to judge the Quick and the Dead. It is an Article of our Belief, that we must adhere to. There will be a Separation; the Sheep and the Goats parted: These shall go away into everlasting Punishment, (cry

to



to God, that it may not be your Portion, nor the Portion of your Children) *but the Righteous into Life eternal.*

3. But the proper immediate Sence is seen by the Context. You often read of the *Coming of the Son of Man*, in the foregoing Chapter, and the Discourse is continued in this Chapter, St. Mat. 24. 27. — *So shall the Coming of the Son of Man be.* Ver. 30. — *They shall see the Son of Man come in the Clouds.* -- Ver. 37, 39. You have the same words. Ver. 42, 44. You know not what Hour the Son of Man cometh -- Still the Question is, What the meaning of this should be? These things are spoken in the Answer to the Disciples Question, Ver. 3. — *Tell us, when shall these things be? And what shall be the Sign of thy Coming, and of the End of the World?*

Here are three Questions: 1. *When shall these things be?* viz. *When there shall not be left one Stone upon another, in the Temple?* 2. *What is the Sign of thy Coming?* What is the Sign of the End of the World?

Our Saviour answers to these three Questions distinctly. He speaks to the Destruction of Jerusalem, from ver. 4. to v. 27.

Then to the Sign of his Coming, ver. 27. this is carried on throughout that Chapter, and a great way into this 25th, especially as far as this Parable goes: For in the Application, ver. 13. he is upon the same Subject, viz. *The Coming of the Son of Man.*

Then in the Conclusion, he speaks to the End of the World.

But of what sort of *Coming of the Son of Man* is it? You must compare Text with Text, and Place with Place. Turn to Daniel 7. there you read of the *Coming of the Son of Man*; (and I remember not whether the Phrase be used in the Old Testament, before this place.) Ver. 13. *I saw in the Night Visions, one like the Son of Man came in the Clouds of Heaven.* He appeared to Daniel, as the Son of Man: and he appeared coming in the Clouds of Heaven.

Compare this with *Mat. 24. 30.* — *And they shall see the Son of Man coming in the Clouds of Heaven.* — Now go on in *Daniel*, — *He came to the Ancient of Days, (i. e. to God the Father.) And there was given him Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him: His Dominion is an Everlasting Dominion, which shall not pass away.* — Here is one like the Son of Man, that receives a Kingdom. — This must be in this World: For in the End of the World, the Son gives up the Kingdom to the Father, *1 Cor. 15. 24.* Christ has a Kingdom in this World, and all People, Nations and Languages serve him: That as all People, Nations and Languages serv'd *Nebuchadnezzar*, &c. so now the People of several Countries shall serve Christ. His Dominion is an Everlasting Dominion, -- his Dominion such as shall never pass away, i. e. not as other Kingdoms have done before. He had shewn how the *Babylonian, Persian, &c.* Kingdoms pass away, but this Kingdom doth not pass away. Now see *Rev. 11. 15.* The seventh Angel sounded, and there were great voices in Heaven, saying, *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ.* — The Kingdoms of the World, are not in this special sense the Kingdoms of Christ now; but they become so, when the seventh Angel sounds, i. e. When the Times of the Gentiles shall be fulfilled, Christ will have a Kingdom in this World: As the Lord liveth, he will reign here upon the Earth, and his Enemies shall be slain before him: He will cut his way through to his Kingdom, by slaying Millions of Blasphemers, Swearers, Sabbath-breakers, &c. Here are *Thunders and Lightnings, and a great Earthquake, such as was not since Men were upon the Earth, so mighty an Earthquake, and so great, Rev. 16. 18.* Such a Change as never was before. If thou art a Swearer, a Drunkard, a Devil against the Power of Godliness, repent quickly, or thou art in Hell quickly; for Christ is coming, the Earthquake is begun. This 18th. Verse, with what follows, seems to be an Appendix to the fifth Vial, [On the Seat of the Beast,

Beast] as appears, by comparing *ver. 21.* with *ver. 11.* therein *Great Babylon (i. e. Rome)* came into remembrance before God: But before this, *ver. 19.* The Great City was divided into three parts, and the Cities of the Nations fell, &c. The great City is distinct from *Babylon*, and so must mean the *Roman Territory*. This great City must be divided into three parts; this is done before your Eyes: The *German Faction*, the *French Faction*, and the *Italian or Papal Faction*: And the Cities of the Nations fall; *Spire, Worms, Openheim*, &c. So the Earthquake is begun; that issues in the Ruin of *Babylon*; and on the Ashes of *Babylon* is *Christ's Kingdom* erected.

Quest. But will it be a Personal Reign?

Ans. There was given him *Dominion*, &c. *Dan. 7.* and *v. 22.* Judgment was given to the Saints of the most High; and the time came that the Saints possessed the Kingdom. And, *v. 27.* The Kingdom and Dominion, and the Greatness of the Kingdom under the whole Heaven (mind, this is not Heaven, but under the Heaven) shall be given to the Saints, &c. So that the Affairs of *Christ's Kingdom* will be visibly managed by his Saints, by his special Inspiration: And *Christ* will do that, which no other Kings have been able to accomplish: They endeavoured to bring all their Subjects to their Way and Perswasion: But *Christ* will sway a Scepter in the Consciences of his People. There will be *Unity* without *Division*, *Verity* without *Error*, *Spirituality* without *Formality*, *Hypocrisie* or *Censure*.

I beseech you to submit your selves to the Word: *Daniel* saith, *Christ* comes in the Clouds to take a Kingdom. Our Saviour saith the same, *Mat. 24.* — He will come in the Clouds, and then the Tribes of the Earth shall mourn; i. e. The Jews shall penitently mourn, and then *Christ* enters upon his Kingdom. A little to prove this, see *Rev. 1. 7.* Behold, he cometh with Clouds; and every Eye shall see him, and they [even they] which pierced him: And all the Kindreds of the Earth shall wail because of him. They which pierced him, i. e. the Jews that have pierced him with their Blasphemies, as their Fathers did on the Cross.

Christ appears in the Clouds, and the first thing done is the Call of the Jews. Christ will appear, (I do not say, He will dwell upon the Earth, but he will appear in the sight of the Jews;) *Every Eye shall see him.* It may be you think this is meant of the Day of Judgment: No; compare this with *Zech. 12. 10. I will pour on the House of David, and on the Inhabitants of Jerusalem, the Spirit of Grace and Supplications; and they shall look on me whom they have pierced; and they shall mourn for him, &c.* Compare these two Texts together. In one place you read, *The Kindreds of the Earth;* In the other, *The House of David, &c.* they are the same. In one place, *They shall look up to him;* in the other, *They shall see him.* In one place, *They shall mourn;* in the other, *They shall wail, &c.* Now *Zachary* saith, This is the Effect of the Spirit of Grace and Supplications. This *wailing* is not therefore the howling of Cast-aways, but the penitent wailing of poor Souls, through the Spirit of God.

Daniel saith, Christ comes in the Clouds: So saith Christ, *Mat. 24.*— And that the Tribes of the Earth shall mourn. So saith *St. John*, *Rev. 1.* This *Zachary* saith, is the penitent Mourning or Conversion of the Jews, and this is immediately upon the Destruction of *Babylon*, *St. Mat. 24. 29, 30.* Immediately after the Tribulation of those days, the Sun shall be darkened, and the Moon shall not give her Light, &c. And then shall appear the Sign of the Son of Man in Heaven, and all the Tribes of the Earth shall mourn, &c.

Here you find.

1. That there will be a Tribulation. This goes before the Destruction of *Babylon*, it comes on the Protestant Churches. Repent quickly.

2. Immediately after this, the Sun is darkned, &c. This is an Overthrow of an Empire, which is of the fourth Great Empire, [the Papal Empire, the Pope's having the Rag-end of the Roman Empire.] Compare this with *Isa.*

13. 10. *The Stars of Heaven, and the Constellations thereof shall not give their Light, &c.* Which signifies the Destruction of *Literal Babylon*; and here are the same Expressions, meaning the Destruction of *Mystical Babylon*. Mr. Broughton, discoursing with a Jew, asked him the meaning of the darkening of the Sun, &c. The Rabbi told him, it always meaneth the Overthrow of a State.

3. Then comes the Conversion of the Jews: the appearance of the Son of Man, the Tribes mourning, &c. Now when the Son of Man is come, we find, ver. 40. that then shall two be in the Field, the one shall be taken, and the other left. Beg, that you, your Friends, and Children, may be taken, and not left. Here will be a World of People destroyed: *Who shall live when God does this? Who may abide the Day of his coming?* These things are at the Door. For further Satisfaction, That Christ's Coming is to set up his Kingdom, turn to St. Luke 21. (I speak not these things to amuse you, but for the Good of your Souls, and Honour of our Redeemer) Ver. 24. *They shall fall by the edge of the Sword, and shall be led away Captive into all Nations;* i. e. The Jews shall be scattered, and Jerusalem shall be trodden down of the Gentiles; i. e. first by the Romans, and now by Turks, until the Times of the Gentiles be fulfilled. Ver. 25. *And then shall be signs in the Sun, and in the Moon, and in the Stars, Distress of Nations, &c.* Ver. 27. *And then shall they see the Son of Man coming in the Clouds, &c.* Ver. 28——*Then lift up your Heads, for your Redemption draws nigh.* Before, ver. 24. he speaks of the Jews being led Captive. Now, ver. 28. he speaks of Redemption drawing nigh; viz. of the Captive Jews. Now it follows, ver. 29, 30, 31. *Learn a Parable of the Fig-tree, and all Trees; when they shoot forth, you see that Summer is nigh: so when you see these things come to pass, know ye that the Kingdom of God is nigh at hand.* So that the Redemption of the Jews is the Kingdom of God. I should be loth to speak what is a little abstruse, but who can hold his Peace?

Christ's

Christ's Coming is to set up his Kingdom amongst *Jews*, and *Gentiles*, which will be a glorious time; but dreadful Tribulations make way for it; which in part is come to pass, as to what is come upon the *Turks*. There is a course of Tribulations, and they run swift: *אֲנִי יָרְדָּה עַל רָאֲחֵי*, 'Surely I come quickly': The Lord will be here in a short time; and every eye shall see him. Happy they that can say, *This is our God, we have waited for him*. A little before this, all will be sensible of it: there will be a loud Cry at Midnight; Behold, he comes, This will be no Notion then: Watch therefore, for you know neither the day nor the hour when the Son of Man cometh: Watch in a way of Expectation, and in a way of Preparation, that he may come to you as a Friend in the Day, not as a Thief in the Night.

Having said this, let us go to the parable.

Then shall the Kingdom of Heaven be likened to Ten Virgins, &c. Here is a manifest Allusion to a Wedding. When Christ comes to set up his Kingdom, the first thing is the Conversion of the *Jews*, which is called a Marriage in several places. Here is a representation of a Slaughter of Christ's Enemies, which is not usual at a Wedding; but at the entrance of a King into a Kingdom it is. They go together: He comes as a King, and as a Bridegroom. The *Jews* Weddings were kept in the Night; the Bride stays at home; the Bridegroom goes to fetch the Bride; then the Bride-maids go forth to meet him; and it being in the Night, they have lighted Lamps in their Hands; and so go in with him to the Marriage-Feast. The Bridegroom is Jesus Christ; the Bride is the Church of God: What is that? Why, you'll say, all the true-hearted People of God. It is true, all God's People are the Church: But if you make this to be the Bride, who are the wise Virgins? Are not they the People of God too? For this and other reasons, I conceive, that tho' the whole Church is Christ's Spouse, yet here is meant a particular Church: by the Bride therefore we understand

understand the Church of the Jews. There is a great deal of Scripture for this, in *Psal. 45.* in the Book of *Solomon's Song*; especially *Rev. 19. 7, 8, 9.* *Let us be glad and rejoice, for the Marriage of the Lamb is come, and his Wife hath made her self ready, &c.* In this Chapter we read of the judging the great whore, there is *Hallelujah* for that; then another *Hallelujah*, that the Lord reigns: *His Marriage is come*, which is the Conversion of the Jews: *His Wife hath made her self ready.* How could she make her self ready! Why, *ver. 8.* To her it was granted, that she should be arrayed in fine Linen clean and white. The Book of the Revelation is a Book of Prophecy, that sets down things that happen orderly one after another. When Rome is fallen, then Christ appears for the Conversion of the Jews: They put on the fine Linen clean and white; for the fine Linen is the Righteousness of Saints; i. e. the Righteousness of Christ put on by the Saints. But why is this understood of the Jews? For this, see *Rev. 21. 9, 10.* — Come hither, and I will shew thee the Bride, the Lamb's Wife. And he shewed me the New Jerusalem descending out of Heaven from God. This is not Heaven, but something descending out of Heaven. And observe what was written on the gates, *v. 12.* The Names written thereon, are the Names of the Twelve Tribes of the Children of Israel; as a Man's Name is written on his Gate; *Ver. 14.* And the Wall had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb. Now the Jews are grounded on the Doctrine of the Apostles; so they are the Bride: Now, *ch. 19. 9.* — Blessed are they which are called to the Marriage-Supper of the Lamb, — i. e. the Bride-maids.

In the Parable the Bride doth not appear; for therein is represented the State of the Gentiles, and something that will happen to them before the Conversion of the Jews. The Jews are now in their Synagogues blaspheming; but the Lord is coming to call them; and here is an Alarm to awaken the Virgins; The Lord is coming.

Quest.

Quest. *Who are these Virgins?*

Ans. 1. They are Gentiles.

2. They are Christian Gentiles; *They go forth to meet the Bridegroom*; they have respect to Christ; so they must be either Protestants (taking the Word in a large Sense) or Papists. Now,

3. These are Protestant Gentiles. Compare this with *Rev. 14. 4. These were not defiled with Women, for they are Virgins*; It was spoken of the 144000 redeemed from Popery. Now see *Rev. 17. 5. — Mother of Harlots. — Rome is the Mother of Harlots! Popish Churches are Harlots, and Protestant Churches are Virgins.*

Now these are of two sorts:

1. Carnal graceless Protestants.

2. Spiritual gracious Protestants.

These make up the wise and foolish Virgins: Some have only a Lamp of Profession; some Oil of Grace: *These go forth to meet the Bridegroom.*

This was, I suppose, when Protestantism became the Religion of Kings and Nations, and was visible in the World: *Rev. 14. 12. Here is the Patience of the Saints; here are they that keep the Commandments of God, and the Faith of Jesus, i. e. the Protestants; a People that cleave to the Scriptures of the Old and New Testament, (called the Commandments of God, and Faith of Jesus.)* Now here is *ὑπομονή*, the Expectation of the Saints; i. e. the time of their going forth to meet the Bridegroom.

These Protestants fall asleep; *While the Bridegroom tarried, they all slumbered and slept*: There they lie slumbering and sleeping till there came a loud Cry at midnight; and then they look for their Lamps, and happy they that have Oil: This speaks to us all.

Two things I take notice of:

1. Their slumbering: *The Virgins are asleep.*

2. The loud Cry that is then made: *They that are under the Midnight Slumber, will be awakened with the Midnight Cry.*

Doct.

Doct. 1. *The Virgins are asleep*: It were well if it were not so, but it is so; go where you will, and you will find it so: Congregations, Towns, Villages, particular Persons, they are all asleep: People should be watching and praying, and they are asleep. You'll say, we are not asleep. Ay, but your Hearts are asleep; and 'tis a Midnight-Sleep, which is the fastest; the World is in a deep Sleep. These Days are compared by Christ himself to the Days of Noah and Lot, Luke 17. — *They ate, they drank, they bought, they sold, they planted, they builded.* — Why, is there any hurt in these things? No, but they minded these things, and nothing else: People are *eating and drinking*, &c. i. e. carnally secure; they mind their worldly Business; but where is the Sabbath-keeping, and Sense of a God? They pay respect to others, but where is their respect to God and his Worship?

O what a dead Sleep is on the Hearts of poor Creatures! We are got to the Lees of the Church of Sardis, Rev. 3. 1. *To the Angel of the Church of Sardis. Write. — Thou hast a Name, that thou livest, and art dead*; this means us: not our Fore-fathers, nor them that come after us, but us that stand here before God: It's spoken of England, and this Country, and this Town and Congregation. This is a Prophetical Book, and these are Prophetical Epistles. The Epistle before, is to *Thyatira*, i. e. the Church under Popery: Then comes in the Reformation, and that is in the Epistle to *Sardis*: Then comes *Philadelphia*, when the Jews are converted. Now I speak to them that are spiritually wise: Can there be an apter Character of us, *Thou hast a Name to live*! Oh! we are of the Church, and for the Church; but *thou art dead*; they hear, but they are dead; pray, but are dead; receive Sacraments, but are dead: Dreadful! but true; there is no Life left; They that have a little Life are sensible of it. Three things are spoken of *Sardis*; *Thou hast a Name to live, and art dead.* — Remember therefore how *thou hast received,*

received, (they have forgotten the Doctrines received in the Reformation) and repent; noting the Corruptions in manners. They are dead in Worship, decayed in Doctrine, defective in Manners. There was Life; but what a formal People are we become? Here has been sound Doctrine; but how has *Arminianism* overspread the Land? And for Corruptions in Manners; O that my Head were Waters, and mine Eyes Fountains of Tears, to bewail the Debauchery of the Land! And since the Hand of God has been lifted up amongst us, People have had seven Spirits in them worse than before; more of Malignity and Envy at the People of God than ever: What will this come to? *ver. 4. I will come on thee as a Thief, and thou shalt not know what Hour I will come upon thee.* As the Lord liveth, it will be so: Yea, the wise Virgins cannot excuse themselves, How canst thou say, thou art not dead? *Jer. 2. 23.* You'll say, it is our Grief we are so dead. It is well it is your Grief, then it shall not be your Ruine. How dead are many with respect to Christ's Kingdom! There are many Christians that scarce think of it. Others allow that such a State will be; but if you speak of it in its Noon-tide Glory, the wonderful and abiding Presence of God, the Immunities and Privileges of the Saints, they cannot believe it will rise so high. Tell them, it will be the Kingdom of God; that there will be no more Death, (Death being put for Pestilence or Persecution) nor Sorrow, nor Crying, nor Pain, for so saith the Scripture, *Rev. 21. 4.* Tell them of the high frame that the People of God will be in, when God himself is the Temple; you cannot perswade them of it: and tell them, that all this is near; who thinks of it? Christ is about it, and he protests he is coming quickly; yet the precious People of God do not think of this. It is a dead sleepy time. If the Children of Israel will not believe, what will become of Pharaoh? It is Midnight Sleep. If there be a great noise in a Room on one side, and on the other, and a Man asleep in the middle, you'll say, it is a
Midnight

Midnight Sleep indeed. How did our Fathers weep over the Palatinate, when it was but a light stroke? But we have had Thunderings, and Lightnings, and we are slumbering. What a noise is there in *Flanders*, and in *Ireland*, and we in *England* between them are asleep! Ministers come with a Call, to repent, to humble your selves, (you must be serious, or you'll never be saved;) Call upon Call, and there is no Answer: It is a sign you are asleep; put this amongst the Signs that Christ is near. We cannot say, Christ comes this Night, or next: *The Day and Hour knoweth no Man*; but it is near, when you see such things come to pass:—

Such a Blow given the *Turks*. (*Rev.* 11. 14.)

Such an Earthquake and Division of the Papal World. (*Rev.* 16. 18.)

Such a Conspiracy of two Popish Kings, to give up their Kingdom to the Beast again. (*Rev.* 17. 17.)

Such a Tribulation on the People of God (*Mat.* 24. 29.) then the Lord will be here wonderful quickly; he comes with infinite speed; as he lives, he loves; as he loves, he comes; as he comes, he comes quickly: All the World will be convinc'd, that he comes wonderful quickly.

The Signs are:

The Nations are shaken: Envy is boiling,

The Devil is roaring: The Papists are raging:

The Turks are falling*: The Elect are crying.

* i.e. Scorch'd with a great heat by a power given the Sun, viz. the German Emperor. See the 4th Vial, *Rev.* 16. there being another Vial (viz. the 6th) to be poured out on the Euphrate-an Turk.

To which we may add.

The Virgins are sleeping; and, The Lord is coming.

And

And they say, It will be a great while first, but they *slander the Footsteps of God's Anointed*: He saith, *Surely I come quickly*; and it was his parting Word. Do you not perceive that the Lord is about his Work? The World is in that posture, that it was to be in just before the appearance of Christ. You'll say, Why then do not People believe it? Why they are asleep, and it is a Midnight Sleep. But here will be a loud Cry.

Doct. 2. *They that are under the Midnight Slumber, shall be awakened by a Midnight Cry.* Here will be a Midnight Cry in the Land. I beseech you observe it: The Virgins are Protestants, and Protestants slumbering and sleeping; this is before the downfal of *Babylon*, that they are awakened; This thing will be thundered into the Consciences of drouzy Protestants; and they that will not see, shall see.

But what is this Midnight Cry? See *Exod. 12. 29, 30.* It came to pass, that at Midnight the Lord smote all the First-born of Egypt. — And there was a great CRT in Egypt. — Here is a Cry, and a great Cry, and an awakening Cry; and they lie in their Beds till this great Cry; but then they are called up: *Pharaoh arose in the Night, He and all his Servants, and all the Egyptians.* Why did they go to Bed? Because they were carnally secure, God had told them of it before, *Chap. 11. 4, 5, 6.* — About Midnight I will go out into the midst of Egypt. — and there shall be a Cry, &c. God speaks this to the Protestant Lands: There will be a *Midnight Cry*, and all will be awakened. So it will be in *England.* *Rev. 3. 3.* *Sardis* represents the Protestant Churches, and particularly this: — *I will come on thee like a Thief, &c. I will come.* Who shall stop him then? It will certainly be so. His coming will be like that of a *Thief*, sudden, certain, formidable, surprizing. The *Thief* cometh not but for to steal, and to kill, and to destroy. This is, you'll say, if they do not watch. Ay, who watcheth? And mind, *Thou hast a*
few

few Names even in Sardis; there are but few that escape.

The *Midnight Cry* doth signifie a terrible Judgment on the Protestants, a great Tribulation, which will be by the Papists. Rev. 11. 2. *The outer Court is given to the Gentiles, i. e. the Papists.* You believe that *Babylon* will fall, and you pray for it. But how will it fall? Why, upon a provocation that she will give. Rev. 18. 6. *Reward her as she hath rewarded you, and double unto her double. In the Cup which she hath filled, fill to her double.* Out of this Land will go forth the Faithful, Called, and Chosen, together with the People of God in other Countries, and they will fill to *Babylon* double in the Cup she shall fill to them: She shall put a Cup into the Protestants hands, and will be made to pledge it double.

This Cup will awaken the sleepy Protestants. The Scripture saith, *Equity cannot enter, Isa. 59. 41.* therefore an Enemy shall. Nothing but the Spirit of God can defend the People of God, for the Slaughter will be grievous. *Isa. 24.* There you read of a Desolation, (no body thinks of it hardly, but) *God hath spoken the Word.* Ver. 3. *The Land shall be utterly spoiled.* Ver. 6. *The Inhabitants of the Earth are burned, and few Men left: — and abundance more then.* Ver. 10. *The City of Confusion, (Heb. Vanity) is broken down, &c.* Ver. 23. *Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Zion, &c.* This is the Key that opens the whole Chapter.

The Tribulation goes beofre the Destruction of *Babylon*, and the glorious State.

Then the next Chapter is a Song of Praise for this Chap. 25. 2, 3, 4. *Thou hast made of a City an heap, this is the Praise of the whole Church of God) a Palace of Strangers to be no City — Therefore shall the strong people glorifie Thee, the City of the terrible Nations shall fear Thee, for thou hast been a strength to the poor. — Thou shalt bring down the noise of Strangers, the branch of the terrible Ones shall be brought low.*

Observe, Here is a City called a *Palace of Strangers* that is ruin'd; the Church doth in a holy manner triumph over it. What City must this be? There is no City that is such an universal Enemy to the Church of God, a Stumbling-block to the Jews, and Plague to the Protestants, as *Rome* is. Now in *Songs of Praise*, the Church sings to the Glory of God, his Attributes and Works; how he carries them on before they are compleated: So here, the Prophet reflects on the downfall of this City; Ver. 3.—*The City of the terrible Nations shall fear thee: It shall strike a Terrour into the terrible Nations.* Now observe, Ver. 4. which comes to our Case, *Thou hast been a Strength to the poor, a Strength to the needy in his Distress, a Refuge from the Storm, a Shadow from the Heat, when the blast of the terrible Ones is as a storm against the Wall.* Then Ver. 5. *The Branch of the terrible Ones is brought low.* Here are the terrible Ones that are terrify'd themselves; therefore before this they shew themselves so terrible. The Tribulation is compared to a *Storm* and to a *Heat*; then God is a Refuge to the Poor, and Strength to the Needy: *Miserum est cum ventum est ad Deos.* We say of such a one, He is ruin'd, if God does not help him. The Storm is exceeding great on them that have not a God to save them; such a Storm that nothing but a God can shelter a Man from it; such a Heat as will burn them to Ashes, if God be not their Shadow. But God is a Strength to the poor; God's People are called poor, especially at this time. Here will be a Storm on the Land, and it will be by the terrible Ones, i. e. the Papists, and terrible Papists: One would think by such a Branch as hath been so terrible to others. There will be a Storm and Heat, and the poor People of God are under a Refuge. Nothing will keep you but God: See that you have a God, an Interest in Christ. Compare this with *Isa. 26. 5, 6.* there is another Song for these glorious things: *He bringeth down them that dwell on high, the lofty City he layeth it low.—The Foot shall tread it down, even the*

the Feet of the Poor, and the Steps of the Needy: Why, were not they all destroyed by the Storm before? No, God preserved them, and reserved them to be his Instruments in the Destruction of Babylon, a precious People, that have been trodden under foot, Called, Chosen, and Faithful.

But, how comes this to concern us here in England? Why, yes; No Nation more than this, Rev. 16. 16. *The Ten Horns which thou sawest upon the Beast, these shall bate the Whore*——The Instruments are out of England; for England is one of the Horns, as all agree. Here will arise a People out of England, hated for Christ's Sake, that are made use of: they are called *Poor and Needy*; and are miraculously preserved by a God that shadows them, or else they had been destroyed too. Here is a Storm and Heat that destroys a world of People. How come the People of God then to escape more than others? Why, St. Peter saith, *The Lord knows how to deliver his People*:——and, he has given his Royal Word for it. See that you are in Christ, look to it. Here will be a Storm, and this is to be expected every day. This is the *Midnight Cry*, or the occasion of the *Midnight Cry*: And this Storm and Tribulation alarms the *drowsie Virgins*; they that are sleeping at *Midnight*, (as most are) are awakened.

First, It will be a general awakening. *Vers. 7. Then all those Virgins awoke.*——

Secondly, (Which is miraculous) they will so awake as never to sleep more; this would even pierce ones Heart. Some are kept awake by *Terror*; some by *Joy*. We had a *Midnight Cry* 4 Years and a half ago, but People are asleep again. That was *Rumour*, but this is *Rumour and Violence*, Jer. 51. 46.

Thirdly, At this Cry, All will come to be of one Mind, as to these things following.

1. That the *Bridegroom* is coming: that none is glorious but Christ, and they that are Christ's. They are all sensible of it now; we did not think it would ever be so, but now we see it.

B 2

2. They

2. They are *all* searching their *Lamps* for *Oil*: One searcheth and finds no *Oil*, or little *Oil* in the *Lamp*; but in the *Vessels* there is some; but the other looks into the *Lamp*, and there is no *Oil*; into the *Vessels*, and there is none neither: There is great searching of Conscience then.

3. They are *all* trimming their *Lamps*; this is the scouring the *Lamp*: not pouring in *Oil*, for the foolish *Virgins* and no *Oil*; but scouring the *outside* of the *Lamp*; and this they are all at work at. It is some outward performance of Duty, that they all agree in: *Gentlemen* leave their *Hawks* and *Hounds*; *Country men* their *Grounds*, and *Tradesmen* their *Shops*, and run to their *Prayer Books*, and *Practice of Piety*, and all the Nation is in a wonderful Religious Posture.

4. They *all* have an high esteem for *Oil*; All the World for a little *Oil*! Gold and Silver is nothing. We have provided for such a Child, and laid up such an Estate: worldly Projects took up our Thoughts; these kept out Christ and the Spirit: now these are all cut off, *Land*s, and *Stocks*, and *Flocks*, there is an end of all these. Oh! a thousand Worlds for *Oil*; Union with Christ, Communion with Christ: Oh! for Christ and Grace.

5. They *all* agree that a *Lamp* will not do without *Oil*. Before they thought a *Lamp* was enough. *We are for the Church*; we'll live and die in the *Church*. This is but a *Lamp*: There must be the inward Spirit and Grace. Thou hast been baptized outwardly, but hast thou been baptized inwardly? Thou hast been called by the *Minister*: dost know what it is to be inwardly called? It must be something within that must stick by you. An Image was made to go, and do great things by Springs and Wheels; but one looking in, said, *Deest aliquid intus, there wants something within*. People content themselves with *Lamps*, but what is three within? *I adjure you by the Lord*, tell me what God has done for your Souls? Tell your selves, Are you converted? are you justify'd and sanctify'd? are you
not

not yet in your Sins? You please your selves with coming to Church, but you must not rest in the outward Work, it will not do without Oil within.

Use 1. Of Terror to the foolish Virgins. Are there any unjustify'd, unsanctify'd ones here, Swearers, Sabbath-breakers, Drunkards, Enemies to the Spirit, Prayerless, Graceless? You are in a miserable condition: Repent quickly, or you'll perish quickly. You'll say, *I am young, I may live many Years*: I tell you, you have but a little time to be out of Hell, if you do not repent. Go home, you vain and light Persons, and repent, else if you are weighed in God's Balance, you will be found wanting: You are a little Civil, and you think you are safe, but you must be Spiritual. The Lord is coming to reckon with the Nation, and with you. These foolish Virgins, what a Condition were they in?

1. They are under a great Conviction, that they have not Oil: *Give us of your Oil, for our Lamps are gone out.* Their Case was bad at first, but they were not sensible of it: they had no Oil before, but now they cry out, when the loud Cry comes; then they make a heavy ado, that they have no Grace: why it is too late, you should have taken notice of it before.

2. Then their Confidence is dashed; *Our Lamps are gone out.* Why, cannot you say your Prayers as you used to do? Alas! that will not do now; for mark, God is angry, and *these are the Days of Vengeance*; and Conscience cries, *Thou hatest such a Minister and Christian for his Holiness, and Strictness in his Life and Family.* You had Calls, but you slighted them; Sabbaths, but you trifled them away: and now they have no Heart to pray; their Hearts will be dead in them like a Stone; there will be a heavy Cry. Conscience is now gagged, but then it will roar; they that were in presumption, are now in Desperation; Sinners, will you sell your Souls? have you a mind to be damned?

3. Now they would hang upon the *Skirts of the Saints*; *Give us of your Oil*. Now send for Moses and Aaron in haste: Exod. 12. 31. They cared not for them before. I knew a Holy Man, poor, but good; his Wife was a carnal Creature: when he lay a dying: Ah, said she, that I might die with thee! Why so, said her Husband; why then said she, *I would hang on thy Skirts*.

4. All the Creatures cannot help them; *the Wife* have little enough for themselves.

5. They cry, but it is too late, *Esau's Tears*: *The Door* in conclusion is shut, and they are howling with *Dogs* without. Rev. 22. 15.

I speak not uncharitably of you, for I know you not: But I am afraid that there are many here that are but *foolish Virgins*: you must be changed or damned: Here comes a *Storm* that is to be expected every Day, and you see what becomes of the *foolish Virgins*: Oh! cry Day and Night for Oil; for the *Blood of Sprinkling*, the *Spirit of Sanctification*. Your Time is short, and your Work great.

But you'll say, Shall we have no time when the Cry comes? we'll stay a little, and see how time go; and shall we have no time afterward?

I answer, Yes, a little time, but not enough; The old World stayed to see what would come of it: and they had a little time it may be, to get upon a House, upon a Hill or Tree; but it rain'd forty days and the Flood came and destroyed them all. The *foolish Virgins* had a little time, they went to the Shops; but while they went to buy, the *Bridegroom* came. Oh my Friends out of Christ, I wish you in Christ; you have been desired to get into Christ, but you have not minded these things; nothing but the *Lamp*; I tell you again and again, that will not do; stay till the loud Cry comes, and you are ruined for ever. There may be a little time, but like a Man in a Storm, you'll reel too and fro, and stagger like a drunken man. And what,

what, work for your Souls, when you are at your Wits-end? And one thing more, *Rev, 22. 10, 11, 12.* — *The time is at hand: He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still* — The saddest Words in the Bible: It is a Prophetical Book, and now the time is at hand: The Providential Tokens concur with the Scripture, so that especially in this loud Cry, this takes place, *He that is unjust, let him be unjust still, &c.* I have done with you, your Lease is out, your Day of Grace is expir'd, you are undone for ever. As you love your Souls, your Lives, your little ones, repent; you, Masters, repent; you, Servants, repent; Sons and Daughters, repeat: Do not stand it out till the last: Lie down in the Dust, and cry for Mercy; I beseech you do, or you are ruined for ever: you lose all if you stay a little while longer: Get a *Christ* and *Oil*: Husbands, pray for your Wives; Wives, pray for your Husbands: try what a praying Life will do. You'll say, I cannot pray. Why, do as well as you can, that God would save your Life, and the Life of your little ones, before it be too late.

To my precious Friends in *Christ*: You are a happy People, you have *Oil*; blessed be God, you have *Grace*, the *Spirit of Grace*; but I fear it is *Oil* in the *Glass*, not in the *Lamp*: Methinks I see when the *Cry* comes, what a pouring of *Oil* there will be out of the *Vessel* into the *Lamp*; what a lively frame Christians will be in: *Oil* in the *Vessel* is *Grace* in *Habit*, *Oil* in the *Lamp* is *Grace* in *Exercise*.

1. See that you have *Oil*, that you have not your Evidences to seek.

2. See that you have *Oil* in the *Lamp*, i. e. *Grace* in *Act*; If you live in the *Spirit*, walk in the *Spirit*; if you have *Faith*, use it; if you have *Love*, use it: as *Luther* said, *Let them pray that can pray*. Many a poor Creature cannot pray, they have hard Hearts, and cannot pray:

But you do pray; ay, but not enough. When we expect a dear Friend, we would have something extraordinary: why, here is Christ a coming; What, nothing extraordinary: nothing but what is for the Family! Get your Hearts into a more lively, Frame; you have spoken to one another, now *Speak often one to another*: whereas you *prayed* before, double the File. Do it seven times more, and watch; What I say unto you, I say unto all, Watch. It is but a little time, cannot you watch? as Christ said to Peter, *Cannot you watch with me one Hour?* q. d. Did I ever desire so much of you before? I was wont to let you sleep when I was praying for you, and you slept the better for it; But *this one Hour!* Could you not watch with me *this one Hour?* Be less in the World; your Hearts out of the World, and your Hands less in it: contract your Business; do not regard the Stuff so much: Did we ever say so much to you before? You'll say, when our Lord spake those Words, the Enemies were coming. Why, so they are now; it is an extraordinary time. Luke 21. 36. *Watch you therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.*

An

An H Y M N for the Coming of Christ.

I.

THE *Ev'ning* of the Day
 Portends a dismal Night:
 But *Zachary* doth say,
 That *Ev'ning* shall be *Light*.
 Shine glorious Day,
 Come, Lord, O come,
 O quickly come,
 O come away!

II.

Proud *Babel* saith, *I sit*
A Queen, and ever shall:
 But what saith Holy Writ,
 This is Proud *Babel's* Fall.
 Shine glorious Day,
 Come, Lord, O come,
 O quickly come,
 O come away!

III.

The *Turks* are scorch'd and waste:
 Then saith th' *Apostle John*,
 The *second Woe* is past,
 The *third* comes quickly on.
 Shine glorious Day,
 Come, Lord, O come,
 O quickly come,
 O come away!

IV.

The *Earth's* Foundation move:
 Then saith th' *Eternal Spirit*,
 The Lord comes from above,
 All Nations to inherit.

Shine

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away!

V.

Bleis'd *Saints* are termed *mad*,
By Hell's blaspheming Tongue:
Then God with *Vengeance* clad,
Comes to *avenge* their Wrong.

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away!

VI.

Savoy long wail'd her State;
Pale Hungary doth quake;
The poor *Palatinate*,
With *Ireland's* Heart doth ake.

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away!

VII.

French Saints begin the Cup,
Who seek their Home abroad;
Their *Synagogues* burnt up,
Their *Vineyards* left for God.

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away!

VIII.

The whole *Creation* groans,
And utters fervent Cries;
Saints venting pitious Moans,
Lift up their begging Eyes.

(27)

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away !

IX.

Heav'n from above doth call ;
The *Earth* below doth quake :
Rome's Towers begin to fall ;
Dead Bones begin to shake.

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away !

X.

This Day will have no *Night*,
The *Moon* will be a *Sun* ;
The *Sun* a sevenfold *Light* :
O were this Day began !

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away !

XI.

On *Salem's* walls there are
Which spend their lingring days :
Thou who hast made their *Pray'r*,
Wilt turn it into *Praise*.

Shine glorious Day,
Come, *Lord*, O come,
O quickly come,
O come away !

XII.

Bebold, I quickly come :
That Voice our Souls adore.
I come, I surely come ;
Thy Servants need no more.

Shine

Shine glorious Day,
Come, *Lord*; O come,
O quickly come,
O come away!

Another.

Come, come, my dearest, dearest *Lord*,
Make haste, and come away:
Come, come, O come, O quickly come!
Why do thy Chariots stay?

Come flying on the *Wings of Love*,
Come like the nimble *Hart*:
Come *Lord*, make haste, make haste, that we
May meet, and never part.

Thou say'st, *Surely I quickly come*;
Amen, Amen, O *Lord*:
Come, come, O come, O quickly come!
According to thy Word.

The *Bride* saith, *Come*; O come, O come!
Thy Saints in *France* say, *Come*:
So say the *Brittish*, *Irish*, *Dutch*,
And spacious *Christendom*.

Their Pray'rs and Cries, their Sobs and Sighs,
Invite thee to thy Home;
So do their Meltings, and their Tears:
O come, O *Lord*, O come!

Thou art all *Ear*, thou art all *Eye*,
Thou art all *Grace* and *Love*:
Dost thou not hear thy Children cry,
The Mourning of thy Dove?

Come

Come *Lord*, come Love, and that long Day,
My only Expectation:
Shovel these Days out of the way,
These Hills of Separation.

Lord, thou didst come, thou once didst come,
To bear most bitter Pain:
Take to thy self thy Power, O Lord,
O come, O come, and reign.

O come and reign both far and near,
Thou Lord, the *Lord of Hosts*,
Send thine Eternal Spirit down,
To dwell in all our Coasts.

Salvation to the Lord and Lamb,
Then all thy Saints shall sing.

GLORY BE TO THE RIGHTEOUS ONE,
Through Heav'n and Earth shall ring.

Come Lord, and then our Tongues are tun'd,
Our Hearts shall sound like Strings:
Praise, praise our Lord, the Lord of Lords,
Our King, the King of Kings.

Let Mercy see, let Mercy hear
A wretched Sinner cry;
O *Mercy, Mercy, Mercy, Lord*;
Come to thy Servants joy.

For thine Eternal Honour come:
Why should the Papists say,
Where's now your God, where's now your Christ?
Make haste, and come away.

Come then, my dearest, dearest *Lord*,
My sweetest, surest Friend,
All Honour, Glory, Thanks, and Praise
Shall on my God attend.

F I N I S.

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